

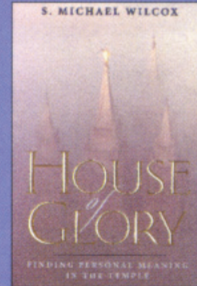
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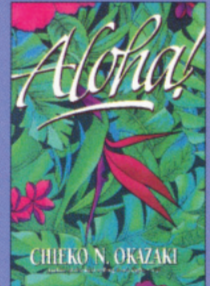
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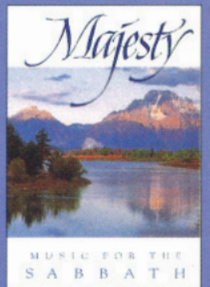
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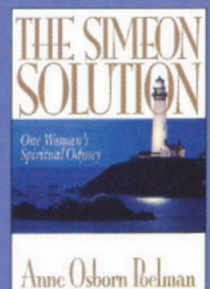
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Be American



by
President Vern Taylor

o be American is not merely to live in America, but to act American and to build up rather than destroy.

When our country was established, it was built on honorable principles by honorable people, and for the benefit of all people. Now, after more than 200 years of tampering and experimenting, we have lost many of the privileges and rights guaranteed to us by the U.S. Constitution. Why? Because we are not willing to get involved and use our God-given talents and abilities, to be part of the process.

Live American!

We are living in the best country in the world, with more freedoms than anywhere else. There are more opportunities for a happy and successful life. Don't take these freedoms for granted. Get involved. Make good things happen. Don't sit back and wait for life to happen, because when we do—nothing happens. By itself, our input in life can make a positive difference.

There are many good, worthwhile things to do in SUP:

- August 24-26 is our Brigham City National Encampment. It promises to be too good to miss.

- On Nov. 11, 1995, the Mormon History Symposium headed by Jay Smith will explore "The Nauvoo Exodus."

- Throughout the year we are involved in providing college scholarships to worthy young people. Make sure your chapter is involved!

- There are also many wonderful projects being done by your local chapter. Get involved!

- The new "This is the Place" State Park can use your help. For more information call (801) 584-8392 or National SUP Headquarters at (801) 484-4441.

- We can always use volunteer help to beautify the National Headquarters building and grounds. For a project list contact Vern, Frank or Sherrie at the National Office.

- Help is also needed with efforts to place a statue of Martha Hughes Cannon in the Utah State Capital in connection with Utah's Statehood

Centennial in 1996.

- We are always looking for good articles for *Pioneer* magazine. But please remember to make your articles short, to-the-point and interesting to a national audience. The purpose of "Chapter News" is to share and gather ideas.

- Get your friends and neighbors involved in SUP by inviting them to chapter meetings and soliciting their membership.

- Participate in your chapter's Awards Program.

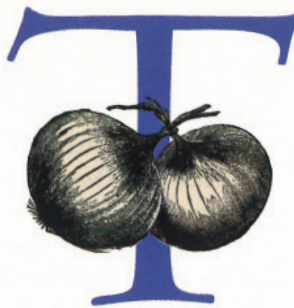
Please remember, we are *your* national officers. We are here to help you. If your chapter needs help in any way, please give us a call. If we are all working together we *will* succeed.

PIONEER MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

Pioneer magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.



Those familiar with the story of the Death Valley 49ers and Jefferson Hunt's decision to search for a shortcut at Beaver Creek into the Escalante Desert in October, 1849, have wondered how Hunt, an experienced frontiersman, could have taken a wagon train with hundreds of people into a region he had not explored. The decision led to the desertion, near present-day Newcastle, Utah, of 100 of the 107 wagons. Their subsequent trek is part of the epic story of the Death Valley 49ers.¹

Hunt had successfully followed the southern route twice before: from Great Salt Lake City to San Bernardino in the fall of 1847, and from San Bernardino to Great Salt Lake City in the spring of 1848. No explanation for his decision at Beaver Creek was ever given except for "bad judgement."² An examination of Hunt's activities with the Mormon Battalion offers a plausible explanation, however.

Hunt was appointed captain of Company A of the Mormon Battalion when it marched from Fort Leavenworth to San Diego during the Mexican War in 1846.³ When the Battalion members were discharged in California in July, 1847, Hunt and most of his comrades returned to Great Salt Lake City by way of Sutter's Fort, the California Trail and the Oregon Trail. Some stayed in California, while 82 enlisted for another six-month stint.

When Hunt arrived in the Great Salt Lake Valley in October, 1847, he was "troubled by the obvious lack of food supplies in the valley."⁴ Even though the second company of Mormon pioneers would bring enough supplies to survive the coming winter, Hunt saw major immigration and settlement problems in 1848. He presented President John Smith of the Salt Lake Stake and his high council with a possible solution: Send a party to California by the southern route described by John C. Fremont in 1844 to purchase cattle, horses, wheat and seeds and return before Brigham

Young could bring the main body of Saints in the summer.

Hunt's proposal was approved. He, Orrin Porter Rockwell and 16 others left for Southern California on Nov. 18, 1847. The only description of this perilous journey was given by John Hunt, the 14-year-old son of Jefferson Hunt.⁵

In California, Hunt and his party purchased 200 cows, 40 bulls, some mares and pack mules and on Feb. 14, 1848, launched the return journey. Rockwell's biographer, Harold Schindler, indicates that Hunt and Rockwell had a falling out in San Bernardino.⁶ This may be so, but the party may have also split up because Rockwell had agreed to lead 25 of the Mormon Battalion re-enlistees to Utah along the route he had just traveled, and Hunt was probably anxious to get the cattle and horses to Utah before the weather got too hot. Rockwell may have also wanted to stay longer to check on the possibility of obtaining the California-Salt Lake mail contract.

Henry G. Boyle, captain of the volunteers, indicated that there were 35 men in the Rockwell company that left San Bernardino on April 12, 1848.⁷ The party of 25 Battalion members and 10 men from the Hunt-Rockwell group, arrived in Great Salt Lake City on June 6, 1848. Perhaps the most significant thing about

the journey was that they brought the first wagon, loaded with seeds, fruit tree cuttings and other materials over the southern route. Rockwell and his companions drove 135 mules and built a road for their wagon's precious cargo. Developing a route gave Rockwell opportunity to explore. The *Journal History* of the Mormon Church records the following concerning the route: "It followed the Old Spanish Trail from Williams' Ranch (San Bernardino), through Cajon Pass, across the Mohave Desert to Las Vegas, up the Muddy Valley and across the Escalante Desert to Beaver Creek and onward to Chalk Creek



by
Dr. Steven H. Heath

Jefferson Hunt, Bad Judgement, the 49ers and the Mormon Battalion



The Mormon Battalion, by George M. Ottinger. Courtesy Museum of Church History and Art

(Fillmore, Utah); thence to Salt Creek (Nephi) to Spanish Fork River and Timpanogas River (Provo), thence via American Fork to Great Salt Lake City.”⁸

If the *Journal History* is correct in its brief description, the phrase “up the Muddy Valley and across the Escalante Desert to Beaver Creek” could be interpreted two ways. One possibility is that when the Rockwell Party reached the Muddy River it turned north up the Meadow Valley. Somewhere near present-day Caliente, Nev., it turned northeast, crossing the Escalante Desert to Beaver Creek. This route seems unlikely because of the rugged terrain at the north end of Meadow Valley and the importance of getting the wagon to Utah. It is hard to believe that Rockwell risked the loss of his cargo. A more likely possibility is that the Rockwell party followed the Spanish Trail to present-day Newcastle, Utah, then traveled due north across the Escalante Desert to Beaver Creek by passing the route through Cedar Valley, which the Spanish Trail followed. The route north of Newcastle across the desert, though waterless, was more direct and, for a wagon, much easier in dry weather.

It’s impossible to believe that Jefferson Hunt had not heard about the Rockwell party’s success with the wagon. When Hunt was approached by gold seekers in Oct. 1849 to lead them to

*His
error at
Beaver Creek
was one of
over-confidence:
He thought he
could easily find
the Rockwell
Route across
the desert.*

California by the southern route, he knew that if one wagon could make it, then a whole wagon train could. Hunt probably also knew about the Beaver Creek short-cut that Rockwell had used. His error at Beaver Creek was one of over-confidence: He thought he could easily find the Rockwell Route across the desert. He failed, and his wagon train spent a very dry week on the Escalante Desert. The decision cost him the confidence of his followers, including Apostle Charles C. Rich, who was headed to California to establish an LDS Church mission there.⁹

A week later, south of Newcastle, Hunt was left with only seven wagons to lead to California. Fortunately, most of the others, including Charles C. Rich, made their way back to the Spanish Trail and followed or joined Hunt as he led them to San Bernardino. ▼

Dr. Steven H. Heath is a professor of Mathematics at S.U.U.

1. William B. Smart, *Old Utah Trails*, Chapter VI: “Forty-Niners,” pp. 94-102. 2. *Ibid.*, p. 96. 3. See B.H. Roberts, *The Mormon Battalion — Its History and Achievements*, *Deseret News*, 1919, for a history of the Mormon Battalion. 4. Harold Schindler, *Orrin Porter Rockwell: Man of God, Son of Thunder*, p. 175. 5. *Deseret News*, “Startling Story of the First Trip From Salt Lake to Los Angeles,” Oct. 7, 1905, p. 27. 6. Schindler, p. 178. 7. H.G. Boyle *Journal*, typescript, BYU Library, pp. 40-41. 8. *Journal History*, June 5, 1848. 9. Leonard J. Arrington, *Charles C. Rich*, Chapter 12, “1849 Trip to California,” pp. 137-152.



s part of our observance of the upcoming Pioneer Sesquicentennial, the National Society of the Sons of Utah Pioneers is compiling a new volume featuring individual photos and biographical information about pioneer men who came to Utah between July 22, 1847 and May 10, 1869.

"Our purpose is to compile and publish a reference book on all pioneer males—married or unmarried, with or without children, adults and children, whether they actually entered the valley or died on the plains en route," said Florence Youngberg, who is overseeing the project at National Headquarters. "In order to accomplish this we are asking for submissions from pioneer descendants, including photographs and biographical information on all male pioneers to the state of Deseret prior to the arrival of the transcontinental railroad in 1869."

According to Youngberg, photographs should be head-and-shoulders shots approximately 2-inches by 3-inches. Caption information should include the pioneer's full name, date and place of birth, date and place of death, date of entering the valley and name of the handcart or wagon company, if known. Because of the nature of the project, photographs will not be returned, Youngberg said.

The accompanying biographical sketch should include the same information listed above, along with the parents' full names; full names of spouses (along with the date of birth and marriage and death dates and places for each); a complete listing of all children born to each couple, along with birth, marriage and death dates and places for each; and a listing of accomplishments, church duties, occupations, community service and talents.

Entries should be submitted to SUP National Headquarters (3301 E. 2920 S., Salt Lake City, Utah 84109) no later than Dec. 15, 1995. Because of the cost of publishing this volume, a \$25 entry fee will be required for each submission. Youngberg suggests you work with your family organizations to coordinate information and defray the cost of submission. Feel free to check with her to make sure there is no duplication of efforts.

Oh, and by the way: In case you're wondering why we're only compiling information on pioneer men, the Daughters of Utah Pioneers is working on a similar volume focusing on pioneer women. Together, the two books should make a meaningful contribution to the body of historical information available on our pioneer forebears.

For Fifteen Years,

the SUP has run an ongoing project called "Name Memorialization," through which the names of some 7,000 pioneer men and women have been memorialized on the walls of the National Headquarters on metal plaques.

"We feel this is an excellent way for us to honor our pioneer ancestors," said National President Vernon J. Taylor. "We know that more than 70,000 people crossed the plains, enduring great tribulations to settle in this beautiful valley, and we would like to memorialize the names of as many of these good people as we possibly can before the project is completed in 1997."

In order to encourage name memorializations, the national organization is offering reduced rates for a limited time. Through Dec. 15, you can memorialize a pioneer man for \$70 each, pioneer women for \$50 each and pioneer children for \$45 each. Taylor notes that the memorialization should be accompanied by a history and, where possible, a photograph of the pioneer. "It can be any length," Taylor said, "from a couple of pages to a full book. Preservation of the history of the lives of these courageous people is important."

The 1995 Silver Coin

commemorating the 150th anniversary of the Nauvoo Exodus is now available through the SUP National Office. The beautiful pure silver coin (please see photo on this page) can be ordered for just \$18, plus \$2.50 postage and han-

A New "Who's Who" Among Pioneer Men

dling. Please be aware that there is a limited number of coins, and at the end of the year the die will be destroyed in order to assure the value of the medal as a limited edition. Hurry and order yours today!

Set Aside Nov. II

to attend the SUP's annual Mormon History Symposium. The theme this year is "The Nauvoo Exodus," with featured presentations by Milton V. Backman Jr., professor of Church History at BYU, and Ronald K. Esplin and William G. Hartley of the Joseph Fielding Smith Institute for Church History. The symposium will begin at 1:00 p.m. and ends around 7:30 p.m. in the National Headquarters Building. Tickets are \$20 per person and include dinner. For more information call (801) 484-4441.

Two Utah Authors

are looking for pioneer stories to include in upcoming books they are publishing:

Susan Arrington Madsen, author of "I Walked To Zion," is under contract with Deseret Book to compile a collection of first-person accounts of children and teenagers who grew up in pioneer Utah and surrounding states from 1847-1915. She is looking for written accounts that may come from diaries, journals, life histories or typed oral interviews. She can be contacted at 401 N.400 E., Hyde Park, Utah 84318.

Rosemary G. Palmer is working on a doctoral dissertation focusing on the experiences of children, both LDS and non-LDS, crossing the plains. She is also looking for first-hand accounts: diaries, journals, letters and reminiscences. If you have information along those lines to share with her, you can write to her at 1545 Walnut, Rock Springs, WY 82901. ▼

Calender of Events

Aug. 24-26

National Encampment in
Brigham City, Utah

Sept. 16

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Burgh on the Bear

Feisty, Brawling, Booming Corinne

These days in Corinne, Utah, you can find peace and tranquility. You might see a crop of onions here, a crop of corn there. But the real cash crop of this little Box Elder County town will always be its history and folklore. Today Corinne has become an understated village whose time has come and gone, but whose legacy will live forever.



BY JERRY JOHNSTON



When Corinne was founded 120 years ago, however, things were different. Back then, this was "Sodom." It was "The City of the Ungodly," "The Chicago of the West," "Tyre." It was the notorious "Burgh on the Bear," a town that generated so many breath-taking rumors and legends that historians may never sort out the truth.

Did the town really have a vending machine that dispensed divorce papers for \$2.50?

Was it really named for a sexy actress?

Were people hanged for disagreeing with laundry bills and thrown down wells for cheating at cards?

Research indicates that the answer to all three questions is "yes," although many newspaper accounts from the 1870s are so full of "stretchers" that it seems people could say anything mean, dark and devilish about the place and it would stick.

What defined Corinne wasn't so much its own rowdy reputation, but the fact that it was located so close to the town of Brigham City, where Lorenzo Snow was hard at work teaching communal living and pointing the Saints toward a united heaven. And all of the Brigham City Saints were united against Corinne. In that way, Snow needed Corinne. The town was a living, breathing example of spiritual death. It was a tangible enemy, embodying all things unlovely, unchaste and of bad report.

By the same token, Corinne—personified by its feisty, freewheeling newspaper editor John Hanson (J.H.) Beadle—needed Brigham City, too. Lorenzo Snow was the scolding father with the disapproving scowl. Snow gave the roughnecks and wild women of Corinne something to push against. He was authority. He was a stern patriarch yelling "Behave!" And his tirades against the town only drove Corinne to higher strutting and broader smirking. Snow gave Corinne a reason to be itself.

Corinne was the prodigal son, and for 40 years wild horses were not enough to get the poor, lost sheep back to the fold.

Like ancient Atlantis, the mythology swirling around Corinne is much more interesting than the hard history. But hard fact are still a good place to start. According to the 1941 *Utah Historical Quarterly*, Corinne was a product of the railroad boom of 1869, the year the transcontinental railroad was completed at nearby Promontory Summit. It was the last town built along the Union Pacific right of way, and it drew a wild array of entrepreneurs, stragglers, pick pockets,

Early
plans for the
city were
ambitious.



A block was set
aside for a
University of
Corinne,
and farms were
structured so
they could
quickly be
broken down into
commercial
property.

cut throats, missionaries, miners and ladies of the night. Gandy dancers and strip tease dancers would all stagger back to the city from railroad and mining camps sporting names that sounded like hide-outs in a pirate movie: Murder Gulch, Dead Fall, Last Chance. They were, according to one historian, "the rootless, rough and necessary people" of the West.

The town site itself was laid out in February, 1869. One year later, Corinne was granted a charter. The early figures are impressive: 1,500 citizens, 500 framed buildings and lots that sold for \$1,000 each while other towns could only command \$100 per lot.

Early plans for the city were ambitious. A block was set aside for a University of Corinne, and farms were structured so they could quickly be broken down into commercial property. Many smart and savvy businessmen sunk money into development there. Some wise heads went into politics.

The town's unusual name—one early scribe called Corinne "the most maligned, misunderstood, misspelled and mispronounced town in Utah"—was actually the name of a local actress of the era, Corinne LaVaunt. She apparently charmed the stuffing out of the stuffy mayor, General J.A. Williamson. The general was so taken by her, in fact, he not only christened the town after her, but also insisted on giving her name to his infant daughter (one can only imagine the tone and tenor of the pillow talk in the Williamson home when Mrs. Williamson heard the plan).

Still, tiny Corinne Williamson became something of a local celebrity as well as the mascot and lucky charm for a city on the rise. One local story claims that Shoshone Indians admired little Corinne so much they tried to buy her from her father, offering 50 ponies and a full supply of blankets. Corinne's mother, frightened by the thought of losing her daughter, clipped the young girl's golden locks and gave them to the Indians as a gift, hoping that would pacify them. The story goes that the Indians gave tiny Corinne a golden thimble in return.

Years later, when a Shoshone uprising was on the horizon, an Indian warrior sneaked into town and warned the settlers, allowing them to send away their wives and daughters (was the warrior one of those love-sick admirers of young Corinne? We can only guess). The women and children of the town were sent by train south to Ogden, where the rail cars were filled with soldiers and dispatched back to Box Elder

County. With the army on the scene, the uprising soon subsided.

But if the cat-and-mouse games with the Indians were a battle for life and limb, the battles with nearby Brigham City became a war for the soul of the territory. DeVerle Wells, a current resident of Corinne and a local historian, sees that un-heavenly war in aspects of life more than a century later.

"Things surface," Wells says. "When we were digging the sewer line for the new LDS Church, we found a cache of old whiskey bottles, a water pitcher and a vase. And I've found bottles in the cemetery where they buried the Chinese workers. People are interested in the town's history, although about all most of them know is the place was once 'hell on wheels.' We went from a railroad boom town to a town just trying to survive. And that pretty much sums it up."

One thing a visitor could count on in old Corinne was a good fight. If you couldn't find one in a bar or in the wilds against the Indians, you could always find a good one in the newspapers. How Corinne Editor J.H. Beadle and the Mormon authorities in Brigham City could look at the same city and see totally different images is a testament to the diversity of human nature.

For Beadle (writing in *The Undeveloped West*), Corinne was "a gay community" with 19 saloons, two dance houses and a full slate of sporting events, including cricket games and perhaps the territory's first baseball league. "At one time," Beadle writes wistfully, "the town contained 80 *nymphs du pave*, popularly known in Mountain English as 'soiled doves.'"

He called Corinne a "quiet" and "orderly" place; a place for "peace and rest." On Sunday, he said, "most of the men went hunting or fishing, and the girls had a dance or got drunk."

For Beadle, Corinne was a haven of dear hearts and gentle people constantly coming under the lash of the dreaded Simon Lagree, Lorenzo Snow. For Beadle, Snow and his town were filled with men who "would rob their grandmothers of their spectacles and sell their frames for silver."

As for the Mormon leaders...well, Corinne was the very pit of hell. It was not only to be avoided, but to be given the status of non-town. It was not to be recognized as existing. When a hapless Brigham City farmer was caught selling produce to Corinne on the black market, Snow had the good brother excommu-

How
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nicated from the LDS Church.

In his masterful book about Corinne, historian Brigham Madsen quotes a Corinne reporter called Rip Saw on why so few Mormons read the Corinne newspapers: "For woe be unto any of the brethren who are caught with it, for they are straightway summoned before council."

Things came to a head between the two towns during the famous—and infamous, cattle stealing case.

The people of Corinne had always felt persecuted by the Mormons, but when some of Corinne's leading citizens were charged with cattle rustling in 1873, the townfolk decided enough was enough. The blow-out that resulted even tugged the Salt Lake City newspapers into the fray. A Corinne butcher claimed he'd been stealing and slaughtering cattle from nearby ranches, then splitting the proceeds with five of Corinne's leading businessmen. He said his conscience drove him to confess; some felt conscience had little to do with it. When the *Deseret News* came to town to chronicle the chronic problem of cattle theft in Corinne, the *Corinne Reporter* screamed that the charges were all trumped up, calling the whole thing "a conspiracy hatched and feathered among the priesthood of the foothills."

The incident became known as the "Tenderloin Comedy," and although no one went to jail, the affair pretty much crystallized the thinking of Brigham Young and other Mormons. That dirty little "Burgh on the Bear" needed to be dealt with. And eventually, through politics and public pressure, it would be. When the much sought after role of railroad center was taken from Corinne and given to Ogden, the town began to fade away like a train headed out of town.

In an assessment of the place published many years ago, Ray M. Reeder claims that Corinne dwindled not only because of the railroads, but also because the land was too murky for much farming and the water from the Bear River was never properly used for irrigation.

Today Corinne is a pleasant little place, full of farms, old buildings, a good school and gas-and-go grocery stores. There

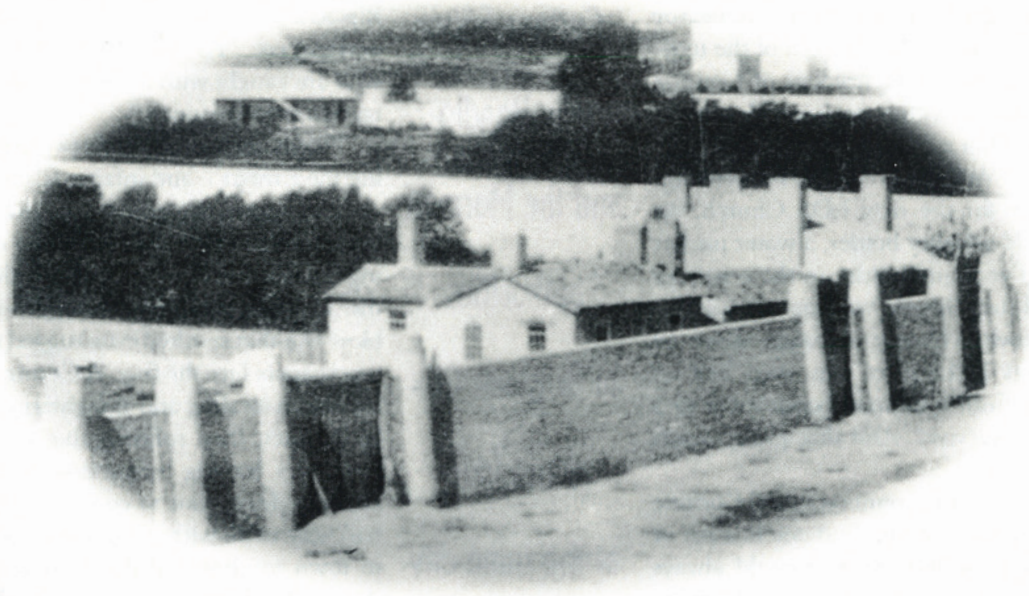
is little there to remind visitors of the days when the town was known as the "Queen of the Great Basin." But quiet and peaceful though it may be, Corinne is still a town with a past.

And oh, what a past!

Jerry Johnston, a frequent visitor to Corinne, is an award-winning columnist for the *Deseret News*.



to the diversity
of human
nature.



\$2.50 GOLD COIN, 1849



THE MINT

Making Money in Pioneer Utah

It was a small adobe building, hardly the most elaborate or attractive on South Temple Street in early Salt Lake City. Measuring perhaps 40-feet by 40-feet, and standing two stories high at the peak of its dignity, this small building occupied a prominent position in Utah's territorial landscape for nearly 50 years.

The mint, primitive in every aspect of its construction, was built adjacent to the Deseret Store (also called The Tithing Store), the Tithing Yard, and the equally small Deseret News building. It graced a small plot of ground near the southeast corner of the present Joseph Smith Memorial Building. Had location of edifices been identified by street numbers at that early date, the mint would have been Number 20 East on South Temple Street (or, as it was known in those days, Brigham Street).



\$5 GOLD COIN, 1849



BY ELAINE PUGMIRE WILDE

Photographs courtesy L.D.S. archives



\$10 GOLD COIN, 1849



After the discovery of gold in California in 1848, gold dust became largely the medium of exchange in western America, and some was brought into Salt Lake Valley by the discharged members of the Mormon Battalion, traders, and others on their way east.

A person desiring to purchase merchandise or commodities with gold dust as the medium of exchange carried his gold dust in a buckskin pouch. Hopefully, the transaction could be made with satisfaction to buyer as well as to seller. But executing such a transaction posed a real challenge. The gold dust had to be weighed to determine cash value. Most often, the merchant with whom the purchaser was dealing had no gold scales, and the customer would be put to the trouble of finding scales to aid him in his payment.

The metal was too precious to permit guesswork in ascertaining the weight required to cover a given sum. Considerable loss was incurred in weighing, making it impractical. Coinage became a necessity.

In 1848, Brigham Young proposed to issue paper currency against gold dust deposited until the dust on hand could be coined. The Municipal Council of Salt Lake City authorized the issuance of Valley Notes, also called Treasury Notes in 25 cent, 50 cent, \$1, \$2 and \$3 denominations, and appointed Brigham Young, Heber C. Kimball and Newell K. Whitney to issue them. In December 1848, bills were written by hand, Thomas B. Marsh transcribing them and one of the Elders signing them. On January 1, 1849, the first printed bills were issued—the first printing of any kind done in Salt Lake Valley. In September, 1849, after coins became available, Valley Notes and Treasury Notes were redeemed in coin and were immediately destroyed.

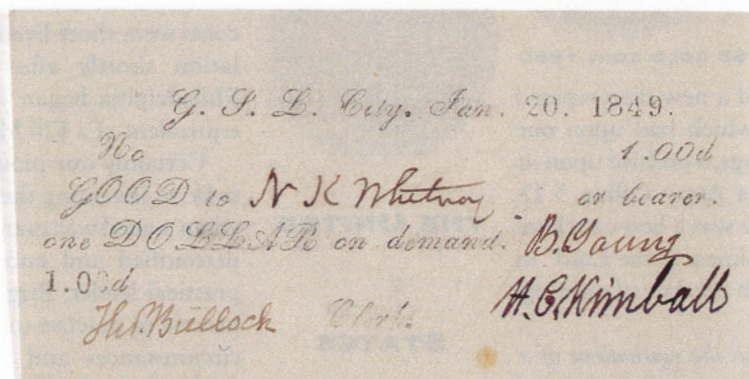
The same year, Brigham Young established the gold mint in Salt Lake City, situated on the north side of South Temple, a little east of Main Street and west of the present day present Church

ON
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Administration Building at 47 East South Temple. The two-story building contained six rooms and a cellar.

Coinage of gold pieces made of virgin [pure] gold to the value of \$2.50, \$5, \$10 and \$20 was commenced and continued to 1861, but more particularly in 1849 and 1850. Engraved on one side of these coins was an eye surmounted by a miter and surrounded by the legend: "Holiness to the Lord." On the reverse side were two hands clasped and the legend: "G.S.L.C.P.G." ["Great Salt Lake City, Pure Gold"] date of the year of issue, and value of coin.¹

*"...Money, gold, in particular, is quite plentiful, brought in dust from California by the Saints. Many have gone west from here to the gold mines—been gone a year—and returned with their thousands in gold dust. The Saints have a mint here, established for coining gold, at which business one or two are employed a good part of the time."*²



Subsequent to a late autumn interview with a well-known mountain man upon his arrival in St. Louis, Missouri, the *St. Louis Republican* published the following:

Mr. Forsyth informs that the Mormons raised fine crops this past season—an abundance of wheat and

other grains, potatoes, turnips, etc., more than they could consume; but the influx of emigrants was furnishing a ready market for all their surplus, at high prices. Money was plenty in the Basin—and to this may be added the fact, that the Mormons have established a mint of their own, at which a large amount of the California gold dust has been coined. They have issued coin of various denominations, to the amount of 20 dollar pieces.^{3,4}



\$20 GOLD COIN, 1849



The mint was established about 1849 for convenience in converting into coins the gold dust brought from the California mines.

Brigham Young inspired the movement and Thomas Kay and James H. Barlow are said to have made the dies with which the gold was stamped. Thomas Bullock was chief clerk and active director of the mint during the entire operation. It was nicknamed "Bullock's Money Mill." Members of the Mormon Battalion carried the precious dust and nuggets in buckskin bags to the mint, where it was weighed and coined absolutely without alloy. No toll was taken of the gold. Free coinage flourished.

All work was done by hand and the necessary machinery was made by Salt Lake artisans. Gold dust was turned over to Thomas Bullock and then sent by him to Messers Kay and Barlow, by whom it was melted and stamped.^{5,6}

\$5 GOLD COIN, 1860

In 1858, Brigham Young had a new die prepared for coining five-dollar pieces, which had upon one side an eagle with outspread wings, a beehive upon its breast, also the legend "Deseret Assay Office, 5 D, Pure Gold." On the reverse side was a lion couchant surrounded by the legend: "Holiness to the Lord" in the Deseret Alphabet, along with the date of minting.

Twenty-five grains of gold was the equivalent of a dollar. The \$2.50 and \$5 pieces were most plentiful and popular and constituted the bulk of the work. Not many of the \$10 coins were minted and the \$20 coins were still fewer.

The mint ceased its operation in 1860. Gold and silver coins of the United States were appearing by that time in sufficient quantity to meet all demands, rendering local coinage unnecessary.

Because of their purity, the gold coins wore rapidly, and thus deteriorated in value, except as relics. Few of them are known to be in existence today [1898]. Many were made into necklaces, chains, and other articles of jewelry. Apostle Brigham Young [Jr] has a watch chain made from two of the \$20 pieces. He had it made in Geneva, Switzerland while in that country years ago. Other coins are in possession of miscellaneous other persons.

Among President Brigham Young's effects after his death in 1877, were a number of the coins covering all the denominations. In the settlement of his estate, these coins were sold at auction to heirs, bringing a premium over their face value. Apostle Brigham Young [Jr] secured at that time six of the \$5 pieces, which are still in his possession."^{7,8}

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The last issue of this local coinage is dated 1860. In 1861, Governor Alfred Cummings forbade further minting in Utah. Most of the coins, however, were dated 1849 and 1850.

By 1898, gold coinage in early Utah Territory had become but a memory, and a dim one at that. The old mint building was still standing on South Temple Street just east of the Deseret News Office. During the intervening years, the tiny building had housed several different businesses. It was, at that time being used as the Bikuben Printing Office. However, its demise was not far off.

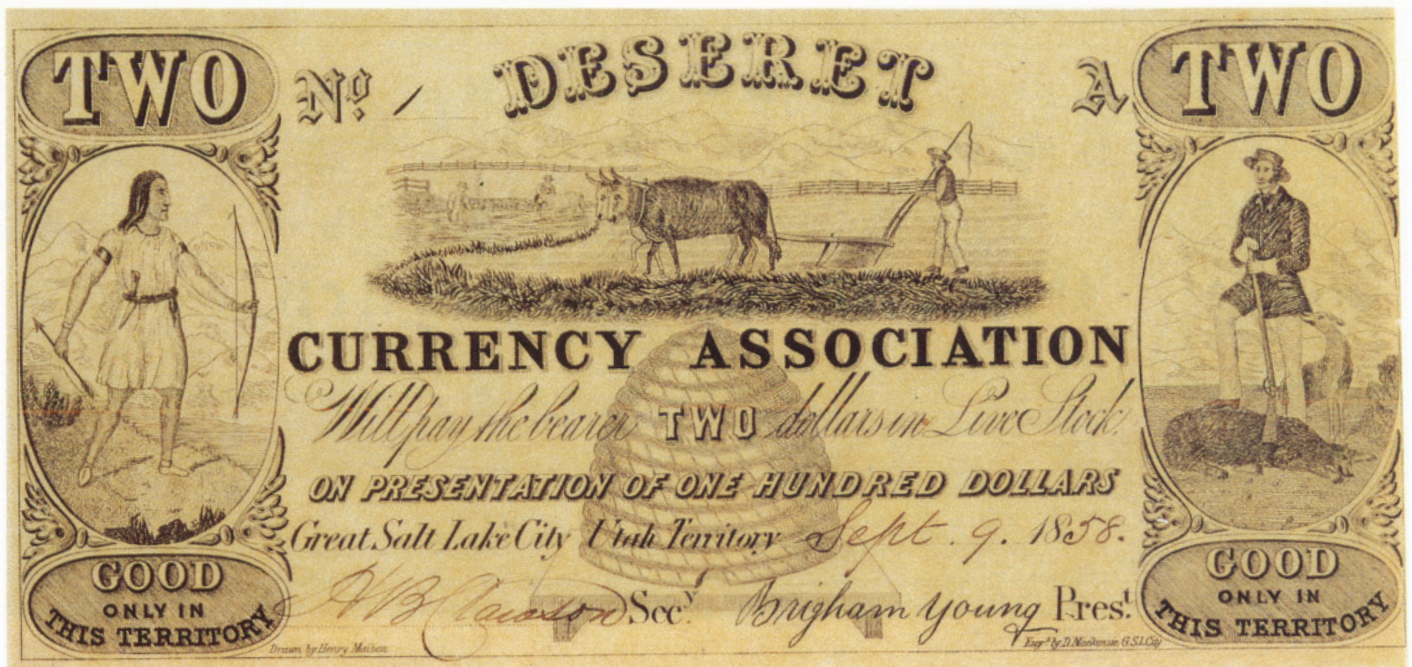
This tiny, inconspicuous building which once housed an operation vital to commerce within the Valley of the Great Salt Lake and between infant western territorial communities, now commanded public attention on one final occasion: when it was torn down in February, 1900.

Sketches of the Mormon mint and its coin dies, replicas of Valley Notes and coins of various denomination and the inscriptions upon them are interesting to view from a modern perspective. Mormon gold coins were short-lived and started going out of circulation shortly after the United States Mint at Philadelphia began issuing the Double Eagle (the equivalent of a \$20 Mormon gold piece) in 1850.

Certainly our pioneer ancestors did not presume to be re-inventing the wheel with their coinage. But when a need was manifest, these early Utah settlers—personified and encouraged by their brilliant and practical leader, Brigham Young—devised whatever process or practice to which their inspiration, means, circumstances and perseverance could give birth. Such ingenuity was undeniably exhibited, albeit upon a short-lived monetary trafficking stage, when unwieldy gold dust, fruit of the California Gold Rush, was transformed into a practical medium within the walls of a small—even then obscure, and now, forgotten—building simply called the "Mint."



1. Jensen, Andrew, *Encyclopedic History of the Church of Jesus Christ of Latter-Day Saints*, p. 514, "Mint"
2. *Journal History*, Oct. 27, 1849, William Appleby *Journal*, p. 275
3. *Journal History*, December 4, 1849, p. 2
4. *St. Louis Republican*, December 4, 1849 (Quoting report of well-known mountain man, Mr. Thomas Forsyth)
5. *Journal History*, July 17, 1898, p. 4
6. *Salt Lake Tribune*, July 17, 1898, p. 4, "The Deseret Gold Coinage"
7. *Journal History*, July 17, 1898, p. 5
8. *Salt Lake Tribune*, July 17, 1898, p. 4, "The Deseret Gold Coinage"









Lorin Farr

Pride of

BY KAREN BOREN



Farmer.



Mayor.

Miller.

Church leader. Businessman. Legislator. Railroader. Peacemaker. Lorin Farr was a unique man in a time that fostered hearty individualism.

Born July 27, 1820 at Waterford, Vermont, young Lorin soon proved to be a quick and ready learner. When he was just six years old, he heard his Grandfather Freeman teach that God's true church must not be on the earth because God's true church would have apostles and prophets. Five years later, when he heard Mormon missionary Orson Pratt preach on the subject in nearby Charleston, he said, "That's what my grandfather said!" The Farr family was baptized in the Clyde River and immediately made plans to move to Kirtland, Ohio, to join the main body of The Church of Jesus Christ of Latter-day Saints.¹

Soon after the Farris settled in Kirtland, however, the Saints began moving to Far West, Missouri. Along with his older brother, Aaron, who was 20, then-18-year-old Lorin set off on a 1,000-mile trek to find a place for the rest of the family. Once a suitable place had been found, Aaron returned to bring the family to Far West while young Lorin stayed with a most gracious and prominent host: Joseph Smith.

Lorin was in Far West with Joseph Smith during all the persecutions. He went with the Prophet several times to Adam-Ondi-Ahman, was with him when the news came of the massacre at Haun's Mill, and was with him up to the time the Saints were called to lay down their arms and surrender at the time when Joseph was betrayed into the hands of the traitor, Colonel Hinkle. Lorin laid on the floor with gun and sword by his side guarding the Prophet, and was thus when the mob tried to get in at night to take the Prophet. Joseph and Emma were in the habit of calling him their boy and they wanted to have him with them all the time.²

the West



The Harvest, by Lorus Pratt. Courtesy Museum of Church History and Art.

But on June 27, 1844, the young man who carried messages from Emma to her husband in Liberty Jail learned with the rest of Joseph's followers that the gun and the sword could not prevent the destiny that awaited the LDS prophet. Soon after Joseph was martyred at Carthage, Illinois, Lorin and his new bride, Nancy B. Chase, began preparing to move west.

Although some place Lorin Farr in Brigham Young's first pioneer company, official records indicate that he crossed with the Daniel Spencer company that arrived in the Great Salt Lake Valley on September 20, 1847. For three years he labored as a farmer, struggling to provide for his pioneering family what meager sustenance he could from the parched Utah earth.

By 1850, however, he came to the attention of another LDS prophet. Brigham Young, with whom Farr had worked in laying out the plats of Adam-Ondi-Ahman, needed an able and trustworthy administrator for a settlement north of Salt Lake City. The settlement had first been called Fort Buenaventura. The name was later changed to Brown's Fort and then Brownsville, in honor of Captain James Brown, who had been directed by Brother Brigham to purchase Miles Goodyear's post that had been established in 1845 on the lower Weber River. But now Young was experiencing increasing pressure in his church and gov-

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 tation as the
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 ❖

ernment duties, and 27-year-old Lorin Farr was asked to move north to direct colonization efforts in an area that was now being called Ogden. Within a year he was also called to be president of the new Weber Stake, giving him dual positions of leadership over church and state.³

During his first year in Ogden, Farr built a sawmill, paying his workers the impressive wage of 50 percent of the logs they milled. Then he built the first grist mill in the area, launching Ogden's reputation as the grain and flour capital of the West. Benjamin L. Rich recalled his grandfather having several bolts of flour sack cloths branded with "Pride of the West" in red letters and "Farr Flour Mills" in blue.

"For several years all our underwear was made out of this material," Rich said, "and what sport it furnished in the summer when we would all go swimming to strip off our shirts and breeches and have on our underwear, 'Pride of the West.'"⁴

Farr allowed no dust to settle that year. A school was organized in Farr's Fort. Fearing trouble with local Native American tribes, he also organized a militia. In September of 1850, Shoshone Chief Terike was shot by a nervous settler in neighboring Harrisville. In retaliation, the Indians ran off a herd of cattle and killed one of Farr's workers. Farr gathered the local pioneers, rebuked the trigger-happy settler, sent a 10-man

posse after the cattle and advised Brigham Young of the incidents. Small wonder Farr was elected the first mayor of Ogden in April, 1851.⁵

In the 22 years he served as mayor (11 consecutive two-year terms), 19 of which he also served as stake president, Farr faced a number of significant challenges, including the Utah War and the arrival of Johnston's Army, during which the fledgling settlement was packed with straw, ready to burn, and the settlers moved to Provo.

In 1869 Farr also had to deal with an ominous threat for northern Utah superiority from upstart, hard-drinking, brawling Corinne. The decidedly non-LDS community had become a haven for those who claimed to be suffering under the yoke of Mormon oppression. Its leaders and citizens were anxious to secure for themselves a unique position among northern Utah cities. They knew that the "junction city" for the two railroads that were due to be completed in northern Utah, forming the first transcontinental railroad, would become the most important Utah railhead and the major crossroads of the West. Ogden, Evanston, Uintah, Taylor's Switch, Harrisville, Bonneville, Promontory and Corinne were all in the running. But on May 10, 1869, the day the Golden Spike was driven at Promontory Point, it was Mayor Lorin Farr who presided over the ceremonies even though they were held 57 miles northwest of Ogden.

Farr had joined forces with Brigham Young to out-manuever the other cities in the "junction city" bidding. He had personally supervised Mormon crews on 200 miles of track west of Ogden on the last leg of railroad construction. Meanwhile, Young set aside his anger and disappointment at the snub of Salt Lake City as "junction city," which was his choice, and was planning the construction of a rail line—the Utah Central—from Ogden to Salt Lake. When it looked like control of this major junction would slip through Brigham's fingers to Corinne, which had the advantage of location and a natural highway to the north into Idaho and Montana, the LDS Church leader threw his full support to his good friend Farr in Ogden.

Within a few days of the driving of the Golden Spike, Brigham Young's Utah Central Railroad broke ground. Side trips into Salt Lake from Ogden were offered by Union Pacific free of charge. The UCR's depot was constructed just north of the Union Depot to facilitate easier train transfers. Yet another line, the

❖
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❖

Utah Northern Railroad, opened up routes to Brigham City and Logan and, by 1884, was connected with the Northern Pacific in Montana.

Brigham also offered land to the Union Pacific and Central Pacific for \$50 an acre provided, of course, that they crown Ogden as the sought-after central junction point. Corinne folded before the Mormon juggernaut. As Richard C. Roberts and Richard W. Sadler wrote: "By 1878 the battle between Ogden and Corinne was over. Ogden City was the junction...With the completion of the Lucien Cutoff in 1904, Corinne was no longer on the transcontinental line."⁶

Through the years Farr and his five wives raised 34 children. One of his daughters by Nancy Chase, Sarah, married John Henry Smith, and their son, George Albert, became the eighth president of the LDS Church. Farr didn't live long enough to see his grandson serve as prophet, but he did live long enough to take a spin in 1902 in Utah's first automobile—a machine much swifter than his 1847 prairie schooner.

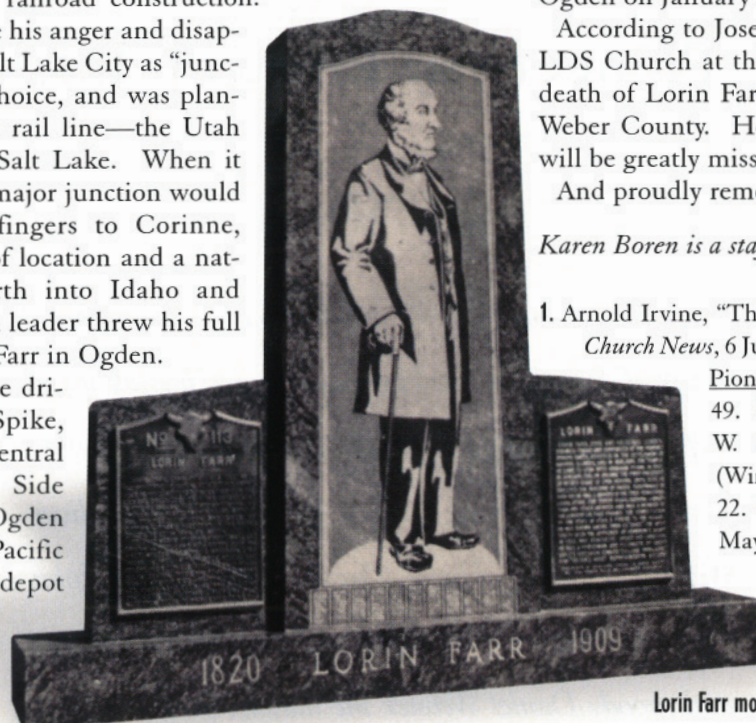
On April 1, 1887, a news extra of the *Ogden Herald* proclaimed that "the entire community was shocked and startled this morning on learning that the Hon. Lorin Farr had met with an accident at Pocatello that would in all probability prove fatal." Farr had missed a step and fell off the railroad platform, striking his head. A special car was switched from the Denver & Rio Grande freight train to bring the venerable leader back to Ogden. But contrary to the journalistic opinion expressed in the story, the fall didn't exactly prove fatal. In fact, Farr lived another 22 years, passing away in Ogden on January 12, 1909, at 89 years of age.

According to Joseph F. Smith, president of the LDS Church at the time of Farr's passing, "the death of Lorin Farr marks the end of an era in Weber County. He was a true pioneer, and he will be greatly missed."⁷

And proudly remembered.

Karen Boren is a staff writer for The Deseret News.

1. Arnold Irvine, "This Week in Church History, *LDS Church News*, 6 July 1968.
2. T. Pardoe, *Lorin Farr, Pioneer* (Provo, Utah: BYU Press), p. 49.
3. Richard C. Roberts and Richard W. Sadler, *Ogden: Junction City* (Windsor Publications Inc.), pgs. 19-22.
4. Pardoe, p. 182.
5. "First Ogden Mayor Early Arrival," *Deseret News*, 29 June 1975.
6. Pardoe, p. 44.
7. *Deseret News*, 13 January 1909.



Lorin Farr monument in downtown Ogden.



by
Wendell J. Ashton

TRUTH & LIBERTY

Pioneers in Printers' Ink



It was the summer of 1847, and Boston was the authors' center of America. The city was home of literary lights such as Ralph Waldo Emerson, Nathaniel Hawthorne, James Russell Lowell, Henry W. Longfellow, Oliver Wendell Holmes, Henry David Thoreau and John Greenleaf Whittier. It was also the abode of majestic and moody Daniel Webster, the nation's platform hero.

Brigham had
decided that
with so many
poor who
needed other
supplies, there
was no room
in the wagons
for the
printing press.

To this city of brilliant writers came a Mormon literary meteor: William Wines Phelps, with deep-set eyes and a Lincoln-like beard. He had written the hymn, "The Spirit of God Like a Fire is Burning," which was sung at the dedication of the Kirtland Temple 11 years earlier.

Phelps had published *The Evening and Morning Star*, the first periodical of The Church of Jesus Christ of Latter-day Saints. Now at 55, the man referred to as "an aged and faithful servant" was in Boston to visit a wealthy Mormon varnish-maker, Alexander Badlam, in hopes of obtaining funds with which to buy a printing press that could be taken to the Mountain West.

Phelps wrote to William I. Appleby, a former New Jersey millwright, school teacher and justice of the peace. Appleby was president of the Eastern States Mission of the church, of which Boston was part. His mission office was in Reckletown, N.J., about 20 miles northeast of Philadelphia.

According to his journal entry of July 27, 1847, Phelps wrote to ask Appleby to assist him in raising funds for purchasing the "press, type, papers, etc. to take over the mountains to Salt Lake City." Since there were no communication lines to the Mountain West in 1847, Phelps' notation makes it clear that Brigham Young knew in advance where he and his original company of Mormon pioneers were going on the 111-day trek that year. The letter also affirms that even before the trek began, Brigham Young made plans, including the assignment to William W. Phelps, to obtain a printing press in order to assure that the pioneering Mormons would have a newspaper high in the mountains of America's West.

With the help of Appleby and the generosity of Badlam, Phelps purchased a Ramage printing press in Boston in 1847. But the printing equipment remained at Winter Quarters, Nebraska, through the summer.

It was a difficult period of time at Winter Quarters. When Brigham Young's first pioneer company left Winter Quarters in April, 1847, the settlement consisted of 538 log homes and 83 sod abodes (cabins partly underground). When Brother Brigham returned from Salt Lake Valley in the fall of 1847, Winter Quarters was in poverty's pit. Omaha and Sioux Indians had moved in on the Mormon herds, killing a number of cattle and stealing horses. Twenty of Brigham Young's own cows and calves had been slaughtered. The few crops that had been planted had been ravaged by birds, beasts and Indians.

The outlook for taking the printing press to Salt Lake Valley was dim when the spring of 1848 finally arrived. At a General Conference of the LDS Church in the log tabernacle across the Missouri River from Winter Quarters, Brigham Young appealed for more wagons to transport people west. He added that many families, some with orphaned children, depended on him.





Printing of the First Deseret News, Paul S. Clowes. Courtesy Deseret News

By the end of May, 1848, the big exodus was on. More than 1,200 souls were in Brigham Young's camp. His first counselor, Heber C. Kimball, headed another camp of more than 600 a day or two behind the Young trekkers. A month behind them came a third camp, with more than 600 souls, headed by Willard Richards, third member of the First Presidency.

William W. Phelps was with President Young's group. But the printing press wasn't. Nor was it in any of the other camps. Brigham had decided that with so many poor who needed other supplies, there was no room in the wagons for the printing press.

By May 1849, the printing equipment—including press, type, box of cases, ink, glue, stationery, a carding machine and 872 bundles of paper—was being wagoned westward from Winter Quarters. Three ox-drawn wagons carried the cargo. In charge of the wagons was trail-tough Howard Egan. He had been in Brigham Young's first company of pioneers in 1847, and had served as the mail carrier between the Salt Lake Valley and Winter Quarters.

When Egan's three wagons with the printing equipment arrived in Great Salt Lake City on August 7, 1849, the settlement was booming. Settlers were moving out of forts. Homes of adobe and logs were being built. Gold-seekers, headed for California, had been pouring through the city. They auctioned off precious goods at give-away prices to lighten their loads in the race for gold.

In January 1850, the printing materials were moved into a little adobe building on the north side of South Temple a few roads east of Main Street for the purpose of printing a newspaper. Typesetting was to be done by Horace K. Whitney, a brown-haired, broad-shouldered, bearded youth of 26 years. He had learned much about the printing trade in the *Times and Seasons* shop in Nauvoo. He was the oldest child of Newel K. Whitney, second presiding bishop of the LDS Church. Horace had tossed quoits with the Prophet Joseph Smith, "who loved him as a son."

The original *Deseret News* proofreader was Thomas Bullock, an Englishman aged 34 years. In Nauvoo he had been clerk to Joseph Smith. He was also clerk of the first company of pioneers. He wrote the official journal of the trek.

By Friday afternoon June 14, 1850, type had been set, checked and set in the forms. By 5:20 p.m., short, stocky Brigham H. Young, 25 years old

with light brown hair, a nephew of Brigham Young, began clamping the wrought-iron Ramage press. The first pages of *The Deseret News* were being printed.

The press was pumped with a hand lever. According to Scipio A. Kenner, described by some as "Utah's Mark Twain," the press was "a little larger than a clothes wringer." Each page of the original *News*, dated June 15, 1850, had three columns. Eleven of the 24 columns of that first *News* edition were devoted to Congress. The big story of the day was slavery.

Most news those days came from other papers. Willard Richards, the original editor, gleaned much from Horace Greeley's *New York Tribune*.

Richards continued as editor for nearly four years. Among succeeding editors were such notables as George Q. Cannon, Charles W. Penrose and Mark E. Petersen.

Charles Dickens described Cannon while he was a church leader in London: "A compactly made handsome man...with rich, brown hair and beard, and clear bright eyes...a man with a frank, open manner and an unshrinking look...a man of great quickness."

Brilliant, short and slim, Penrose was notably glib. During the bitter battles between *The Deseret News* and *The Salt Lake Tribune*, Penrose referred to *Tribune* editor C.C. Goodwin as "my friend, the enemy."

The second oldest daily newspaper west of the Missouri River, today's *Deseret News* continues to move forward. From the days of that heavy, awkward press that was borne by wagons across the American frontier, the *News* now features a modern, sophisticated publishing system featuring state-of-the-art computer technology and cutting edge publishing equipment. Reporters can write stories in far-away locations and transmit them to Salt Lake City within minutes via telephone modems into front-end computers in the editorial rooms. Color photographs are transmitted in seconds by teletronically breaking the photos into digits and reassembling them. And a recent innovation called Crossroads allows subscribers with home computers to dial in for access to the newspaper's vast library news holdings.

In the first *Deseret News* issue, editor Richards penned these lofty words atop his prospectus: "Truth and Liberty." That line continues to guide the newspaper as it briskly approaches the 21st Century.



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A Golden Wedding

One Era Ends, Another Begins at Promontory Point

BY KELLENE RICKS ADAMS

On May 19, 1869, when railroad officials pounded a gold-plated spike into a laurel railroad tie at Promontory Point, Utah, they were doing more than simply marking the completion of America's first transcontinental railroad. They were also marking the end of a significant era of pioneering throughout the western frontier. Historians today generally agree that life in Utah was forever altered by the landmark event known as "The Wedding of the Rails."

Of course, Utah's pioneers expected major changes with the advent of the Iron Horse. Most readily welcomed the arrival of the Central Pacific and Union Pacific railroads. LDS Church President Brigham Young noted that the event had been anticipated for years.

"I do not suppose we traveled one day from the Missouri River here, but what we looked for a track where the rails could be laid with success, for a railroad through this territory to go to the Pacific Ocean," Young said.¹

However, the Utah pioneers also understood that progress comes at a price. While they looked forward with anticipation to the arrival of railroad capability, they prepared carefully for the outside world. Through the years these desert settlers had placed a high priority on being independent and self-sufficient; they weren't about to allow anything to deprive them of the safety and security they had cultivated and nurtured through years of isolation in the Great Basin.

Recalling the years of persecution and hardship endured at the hands of non-Mormons in the East before the main body of the church moved to the Rocky Mountains in the late 1840s, Brother Brigham organized cooperatives in the Mormon communities and counseled church members to buy food, clothes, machinery and other necessities only from fellow Saints.

"I want to tell my brethren, my friends and my enemies that we are going to draw the reins so tight as not to let a Latter-day Saint trade with an outsider," Young said during the fall 1868 General Conference.²

In theory, the co-ops, a modernized version of the United Order, allowed the Saints to ignore the expected influx of “gentiles,” or non-Latter-day Saints, while still producing and obtaining the goods they needed to maintain their lifestyle. But with only a few notable exceptions, the co-ops failed, and were closed within a few years. Even stalwart Saints were too interested in East Coast fashions and equipment.

While the railroad posed threats to a lifestyle that had been carefully crafted and protected for two decades, it also promised great benefits. As immigrant Irish and Chinese laborers laid rail from the east and west, respectively, an estimated 5,000 Mormon men graded and tunneled the railroad route through Utah, building bridges and furnishing railroad ties.³ That work provided money for many immigrant Mormons to reimburse the church’s Perpetual Emigration Fund, without which they would have been unable to afford to make the trip to Utah.

The railroad would also greatly simplify the task of migrating to Utah. Every year since 1847 church members had found their way into Salt Lake Valley. The long, dangerous trip was made in covered wagons or behind hand-carts. Church leaders and members were grateful that the railroad would make the building of Zion easier, faster and safer.

“Speaking of the completion of this railroad, I am anxious to see it, and I say to the Congress of the United States, through our Delegate, to the Company, and to others, ‘Hurry up, hasten the work!’” Young said. “We want to hear the Iron Horse puffing through this valley. What for? To bring our brethren and sisters here.”⁴

Church leaders knew that few people outside the Wasatch Mountains fully understood Mormonism. A church publication in England, *The Millennial Star*, spoke of the problem: “There are still vast numbers of persons who believe that those who go to Utah can never return unless specially permitted by Brigham Young; that he opens all the letters which are written there by a population of about 150,000, and allows none to pass but those which are favorable to ‘Mormonism;’ that there is a band of men called Danites, or Destroying Angels, who are ready for any deed of blood at the bidding of their chief; that the ‘Mormons’ are unbelievers in Jesus Christ, and that they worship Joseph Smith and reject the Bible; that Utah is a hotbed of licentiousness and impurity and many other things equally false and ridiculous.”⁵

In another article, a *Millennial Star* writer states: “We wish the world to understand us as we are, and

thousands who have been deceived as to our faith and intentions, will by means of this railroad become acquainted with us, and learn the true character of the work in which we are engaged.”⁶

Besides the obvious advantages to Utah, the railroad union benefitted the entire West. Construction of the Central Pacific line brought cold, hard cash into the area. After construction was completed, adventurous souls headed west, many remaining and settling in Utah, California, the Dakotas and Nebraska. The center of crop production moved from Indiana and Illinois to Iowa, Kansas and Nebraska. Also stimulated were western ranching and mining interests. Moreover, factories were built closer to the source of raw materials, and a wave of western manufacturing began. The mystique of the West had been replaced with reality — an exciting, accessible reality that is perhaps best summed up with this entry from the *Journal History*:

If it [the railroad] brings mean, contemptible men here—bad citizens—it also carries them off with no less speed. Since its completion another class of people has visited this country; men of liberality, of broad and enlightened views, who have come and examined for themselves. The lies which have been for long years told about the people of Utah are now producing good fruit for us.

Everybody who has read them or heard them...if he has lent any credence to them, comes here prepared to see a very wicked, turbulent, dangerous people...The contrast is so striking between the descriptions and the reality that they are surprised...These visits will exercise a marked effect upon our future history. No one at all familiar with Utah and its people can fail to perceive that the building and the completion of the railroad have brought the Latter-day Saints prominently into notice before the world, and that we, as a people, have within the last year taken a great stride in advance.⁷

Kellene Ricks Adams is an associate editor of *Ensign* magazine.

1. Marianne Boisvert, “The Impact of the Transcontinental Railroad on Mormon Society: An Honors Paper Submitted to the Honors Committee of The Department of History, Bridgewater State College,” April 1976, p. 8. 2. Brigham H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, (Provo, Utah: Brigham Young University Press), 1965, 5:223. 3. “The Last Spike is Driven: National Golden Spike Centennial Commission Official Publication,” *Utah Historical Quarterly*, Winter 1969, Vol. 37:1, p. 10. 4. *Journal of Discourses*, Vol. 12:54. 5. “A Change is Coming,” *Millennial Star* 30 (11 July 1868): 441-442. 6. “The Great Railroad of the West,” *Millennial Star* 30 (27 June 1868), 409. 7. *Journal History*, 7 July 1869.

An
estimated
5,000
Mormon men
graded



and tunneled
the railroad
route through
Utah,
building
bridges and
furnishing
railroad ties.

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The Mesa Chapter

Celebrating Historic "Fort Utah" in Arizona

The Mesa Chapter recently joined forces with the Mesa Historical Society to pay tribute to the earliest settlers of Mesa, Ariz., by erecting a plaque near the site of historic Fort Utah.

The interpretive plaque tells the story of the old fort, which "was founded by the group of 'Mormon' colonists known as the Lehi Company."

According to the plaque, the Lehi Company was instructed by Brigham Young to "settle an area in southern Arizona for refuge and future 'Saints' to stop over as colonial expansion pushed toward Mexico. The adobe walls of the fort were intended to protect the colonists from hostile attacks. The fort's secondary purpose was to unite those 'saints' living communally under the 'United Order,' where all things were shared in common.

"Both objectives were short-lived, as the colonists were safe among their Pima and Maricopa Indian friends, and the 'United Order' was soon discontinued. It was to Old Fort Utah the first Mesa company arrived before deciding to settle above the Lehi bluff on the 'mesa.'"

The Mesa Historical Society's museum is run by local volunteers and is a non-profit organization. Chapter officials are considering a future project with the Society to co-sponsor exhibits and other efforts to preserve the area's Utah-based history.

Submitted by Golden A. Buchmiller

Jordan River Temple Chapter

Honoring Tomorrow's Pioneers

"Youth: Firm as the Mountains Around Us." This phrase describes the spirit of three exceptional young people who were honored recently as Tomorrow's Pioneers at a special meeting of the Jordan River Temple Chapter.

Winner of a \$1,000 scholarship was Marette Monson, a Bingham High School graduate who has succeeded despite a lifetime of physical and medical trials. At one point she agreed to undergo an experimental surgery knowing that the operation could have possi-

bly left her disabled. "If it doesn't help me," she said in agreeing to the surgery, "it might help others later." Marette plans to use her scholarship to further her education in social work.

George Behunin, a West Jordan High School graduate, received a \$500 scholarship. Legally blind, he has been successful in school, church and Scouting. Recently he participated in the Braille Olympics in California and won gold and silver medals. He plans to use his scholarship to prove that his disability is not greater than his abilities.

Richard J. Medley Jr. also received a \$500 scholarship. A Kearns High School graduate, he has overcome diabetes and the loss of both parents to prepare himself for college. With the help of the SUP scholarship, he is confident he will succeed.

During the awards program, Emeritus LDS General Authority Marion D. Hanks paid tribute to the scholarship winners, who he said "have climbed great mountains and traversed deep valleys in so short a life span." Elder Hanks also generously donated an extra \$250 to each of the recipients.

To these outstanding young pioneers, the Jordan River Temple Chapter says: "Congratulations! And carry on!"

Submitted by Joyanne Vincent

Mills Chapter

More Outstanding Pioneers of Tomorrow

"The most difficult decision I have had to make in a long time!" This was a typical comment from the Mills Chapter judges who had the responsibility of selecting scholarship winners as Tomorrow's Pioneers. All of the applicants were considered so outstanding that the selection committee recommended that additional scholarships be awarded. The recommendation was accepted, and three graduating seniors from Granger High School were honored at a special dinner. Each winner spoke briefly and expressed gratitude to the SUP for this opportunity for higher education. First place winner, Tennisa M. Conner, was awarded \$1,000, while alternate winners, Laverne Faafo Tuia and Melanie Durfey, each received \$300.

Timpanogos Chapter

A Year of Pioneering Activities

1995 has been a busy year for members of the Timpanogos Chapter, with meetings featuring a wide variety of guests and presentations. Dr. F. Gowans of BYU discussed the pre-pioneer period in Utah; former postmaster Clyde Weeks talked about "A Thousand Temples in the Earth;" Rodney Kimball recalled his years as athletic trainer for BYU; and Linda Carter and her husband, Robert, gave a slide presentation on the handcart companies that crossed the plains to Utah. Plans for the rest of the year include a historical presentation on the Salt Lake Temple, support of local parades and celebrations, a bus trip along the Mormon pioneer trail with Dr. LaMar Barrett of BYU and a visit to the Martin Harris Pageant in Clarkston, Utah.

Submitted by Floyd W. Clegg

Canyon Rim Chapter

Memorializing Dudler's Inn

The Canyon Rim Chapter is working to raise \$550 to erect a marker commemorating Dudler's Inn, a business that stood from 1864-1952 in Parley's Gully, not far from the present location of SUP National Headquarters.

The two-story inn was built by Joseph Dudler on a three and one-half acre plot of ground. It was originally 36-foot square, with rock walls, the front facing south and the rest of the ground

Chapter Eternal

Eugene Joseph Blackham, 80,
Salt Lake City, Utah

Wesley C. Carter, 77, Provo, Utah

Mark B. Garff, 88, Salt Lake City, Utah

Alma Glen Hardy, 86, Bountiful, Utah

Ralph Ellis Hardy, 76, Bountiful, Utah

Richard E. Jacobsen, 74, Salt Lake City, Utah

John Sidney Johnson, 76, Provo, Utah

Wylo Dee Reynolds, 77, Bountiful, Utah

Cloyd D. Seeley, 79, Bountiful, Utah

James H. Wood, 80, Logan, Utah

floor dug into the side of the gully walls. Soon after the inn was established, Dudler built an addition to the north. In 1870 he added a brewery to the west of the house. He obtained water from a spring that still runs water. In 1952 it was destroyed by arsonists.

Those interested in helping to honor this bit of Parley's Gully history should send a check in any amount to Chapter Treasurer Leland Paxton, 1765 Cornell Circle, Salt Lake City, Utah 84108.

From the Canyon Rim Chapter Newsletter

Pioneer Heritage Chapter

Perusing Aeronautical History

Under the direction of tour director Rex Curtis, 32 members of the Pioneer Heritage Chapter recently took a trek to the Hill Air Force Base Aerospace Museum. Chapter member Clayton Fike, who serves as a volunteer at the museum, took the SUP group through the various displays and provided them with much exciting information.

Fike explained that the mission of the museum is to preserve the heritage and traditions of the United States Air Force. They have assembled one of the finest collections of Air Force artifacts in the nation, including a number of excellent examples of World War II-era airplanes.

As a conclusion to the trek, chapter members took picnic lunches to Antelope Island. Curtis told the story of the lake and the islands, and led the group to a number of historic sites, including the buffalo herd that lives on the island.

Temple Quarry Chapter

Pulling Strings for the SUP

A few "strings" were pulled to make sure a recent Temple Quarry Chapter dinner meeting was successful. LeRoy Wilcox of Provo, who joined the chapter 13 years ago, entertained the chapter with a marionette show based on the fairy tale "Rumpelstiltskin." A half dozen of his grandchildren and a friend pulled all of the strings of his characters. After the show, each of the string-pullers was introduced to the audience, including 11-year-old John Ambrose, one of the youngest life members of the SUP (his

Norman L. Allred (AL)
 Ross R. Allen (TF)
 Jerald P. Angell (CR)
 Craig Bailey (AL)
 Oscar Barrick (HV)
 Clarence L. Barrow (OGP)
 Kirk Kempton Bingham (ME)
 Reed H. Blake (AL)
 Lawrence C. Brady (TQ)
 Glen D. Broadhead (SC)
 Robert H. Burnett (EMC)
 Preston D. Cameron (ME)
 Donald G. Christensen (OQMT)
 Ernest Cima (SD)
 Bud Clegg (HV)
 Earl Clyde Crist (CM)
 Neale G. Davis (CEN)
 V. Frank Delmoe (SR)
 Irving S. Dunn (TF)
 Dale W. Egan (AL)
 David Ellis (TQ)
 Gary L. Finlinson (ME)
 Jay S. Flanders (SC)
 Leon Harold Furgeson (SC)
 Bland Giddings (ME)
 Douglas W. Giles (ME)
 John C. Giles (ME)
 Karl H. Goeckeritz (HOL)
 Lewis L. Griffin (HR)
 Terril J. Halladay (AL)
 Melvill B. Held III (BH)
 Reggie Heywood (ME)

E. Dee Hubbard (BY)
 Richard P. Ivie (OGPI)
 Jay N. Jackson (CR)
 Stephen C. James (BE)
 Randall C. Johnson (AL)
 Vernard Johnson (CR)
 Keith R. Kammerman (AL)
 Merrill J. Kemp (CM)
 Kenyon Kennard (AL)
 Max Kerr (SD)
 Allen I. Kidd (HOL)
 Brent D. Leavitt (ME)
 Steven D. Lewis (AL)
 Louis Lorenz (AL)
 Don W. McBride (SD)
 Lynn Earl McClurg (AL)
 Stephan Rich McDonald (TF)
 Glen McKellar (AL)
 J. Arthur Moore (OGP)
 Victor R. Moore (OGP)
 Rod Morris (AL)
 Hyrum Rex Morrison (AL)
 Jean L. Morrison (AL)
 Leo B. Nelson (TP)
 Duane A. Nielsen (AL)
 Charles E. Nielson (AL)
 DeVerl Oliver (AL)
 Joseph Todd Olsen (TF)
 R. Don Oscarson (AL)
 John W. Pace (AL)
 Brad F. Paulson (AL)

Harold S. Peterson (OGPI)
 Donald M. Petty (OGPI)
 Marvin J. Porter (HR)
 Clark L. Puffer (TF)
 Shirley B. Randall (CEN)
 Ashby Reeve (HV)
 David Eric Rhodes (TF)
 Stephen P. Roberts (ME)
 Leland D. Robison (CEN)
 T. Leonard Rowley (OGPI)
 Leonard V. Sevey (ME)
 Hal R. Shurtz (HR)
 Robert L. Simpson (HR)
 Gordon R. Smith (CR)
 Merlin Paul Southwick (OGPI)
 Marvin Stone (AL)
 William Paul Sullivan (AL)
 Richard G. Swapp (AL)
 Noel M. Taylor (TQ)
 Dale Tingey (AL)
 Galen M. Updike (ME)
 Kerry M. Wayne (BH)
 Chris Webb (ME)
 Melvin W. Webb (CR)
 John S. Welch (AL)
 Arvid Willden (OGPI)
 Ralph G. Willie (AL)
 Wayne M. Winegar (BV)
 Lerue W. Winget (CM)
 Grant U. Winkler (MILLS)
 Paul L. Wright (AL)

New Members

grandfather paid for his life membership when he was just 18 months old).

Also during the meeting, 14 past chapter presidents were honored, including Glen Greenwood, former national president. The chapter also discussed plans for a tag-along tour of interesting places in the Ogden area.

Submitted by Golden A. Buchmiller

Beehive Chapter

Thanks for the Service!

The National Society of the Sons of Utah Pioneers would like to thank the Beehive Chapter for their service. Under the direction of Bob Sandberg and Clyde Reavely, the chapter recently volunteered to paint Heritage Hall in the National Headquarters. The project required three days of extensive effort. They removed all of the plaques and pictures, washed the walls, masked and painted, donating all of the labor and supplies.

"We send our thanks to the Beehive Chapter," said National President

Vernon J. Taylor. "Surely this is the spirit of the pioneers. They saw a need, organized and accomplished the task." And yes, Taylor said, there are other projects at the National Office that chapters could take on. If your chapter is interested in sharing a little time, talent, expense and effort in behalf of the SUP, please contact President Taylor, Sherrie Held or Frank Brown at SUP headquarters.

Brigham Young Chapter

New Leaders Elected

Recently elected to lead the Brigham Young Chapter are Blair Scofield, president; Wayne Smith, president-elect/newsletter; Jay Smith, past president/speakers; Don Schiffman, secretary/treasurer; Joe Weight, board member/treks; Brandt Curtis, music chairman; Max C. Robinson, historian/Pioneer news; Wayne Rudy, treks; Quentin Nordgren, membership; Dave Holdaway, board member / awards; Gordon K. Harris, board member/service projects; John F. Jones, chaplain.



tah suffragists were confident that voting rights for women would become part of the Utah State Constitution until delegate B.H. Roberts used his impressive skill as an orator to cast doubt on the issue. But the well-organized suffragists and their many male supporters (there were no women delegates to the convention) won the day, and universal suffrage was included in the final draft. Most delegates agreed with Joseph E. Robinson of Kane County who said, "If my wife cannot stand side by side with me in voting for those who shall govern us...I am willing to...[forgo statehood]."

From Beehive History, a publication of the Utah State Historical Society

Among

Utah artists who contributed to art work at the Utah State Capitol was sculptor Cyrus E. Dallin. His statue of Massasoit, an Indian friend to early American pilgrims, still guards the south approach to the building. But there was once a second Dallin piece, "The Signal of Peace," that once graced the Capitol grounds.

The original sculpture of "Signal of Peace" was shown at the Chicago World's Fair. Over time, the Utah copy deteriorated. Part of one hand and the Indian's long lance were missing, as were his horse's bridle and part of its lower jaw. In the early 1920s, incensed at what he felt was a poor replication and saying he never authorized the use of his name on the Capitol version, Dallin went to the Capitol with a lawyer and a friend to insist it be destroyed. While two Supreme Court justices inspected the statue, the artist broke one of the horse's legs. He was placed under arrest by Justice William McCarty for destroying state property. The Massasoit replica was part of his ordered restitution.

From The Deseret News

When

the U-shaped balcony of the St. George Tabernacle was crafted and firmly in place, Miles Romney, a master builder who was schooled in English architecture, designed two elegant circular staircases. He considered them his crowning achievements. They were attached to either side of the foyer at the entrance to the main hall. As people ascended the

staircases, the top steps were even with the balcony. It seemed a perfect architectural arrangement.

There was just one problem: Once it was put into place it was discovered that people sitting in the balcony could not see the pulpit.

Brigham Young indicated that this was totally unacceptable. Miles Romney reminded the LDS Church president that the staircases were permanent and could not be moved. So Brigham Young suggested that the balcony be lowered, and he devised a plan for accomplishing this seemingly impossible task. Strong men were stationed at each post of the balcony. With the help of braces and jacks, the men literally lifted the balcony one piece at a time while other men cut the posts to the desired height. The plan worked beautifully, and the balcony was successfully lowered.

Today, Tabernacle audiences who climb those incredible staircases face the minor inconvenience of stepping down eight stairs to the balcony. When they sit down, at least, they can see the pulpit.

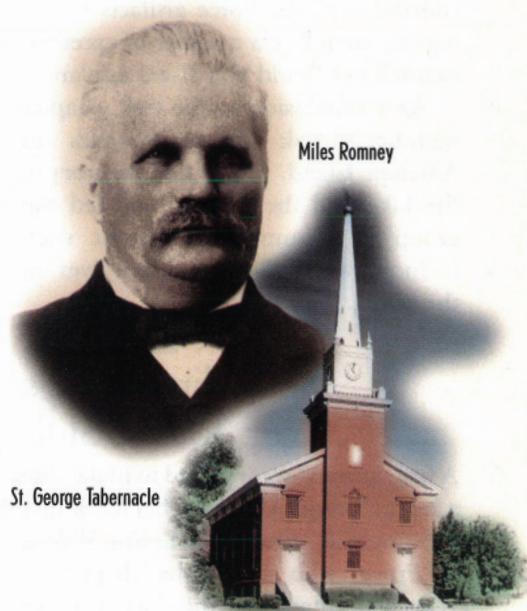
From "St. George Tabernacle: An Architectural Marvel Restored, Renewed"

Standing Firm for Women's Rights



Joseph E. Robinson

Courtesy L.D.S. Archives



Miles Romney

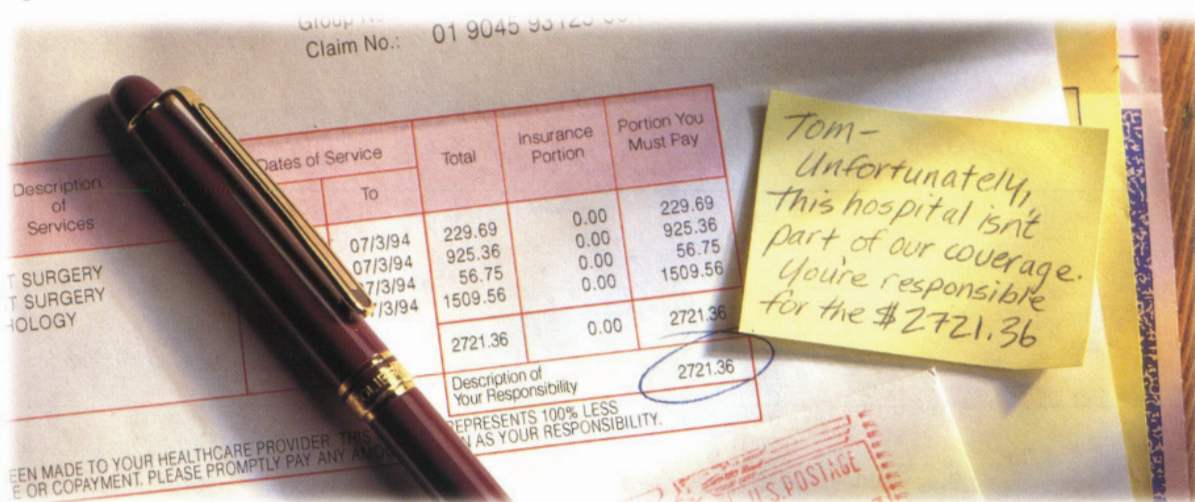
St. George Tabernacle

Courtesy L.D.S. Archives

by
Joseph Walker

Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? We'd love to hear from you. Please send your stories to Deseret Views, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 S., Salt Lake City, Utah 84109. ▼

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